

THE Pacific Commercial Advertiser

A MORNING PAPER.

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EDITOR

TUESDAY

MARCH 17

PATRICK AND OTHER SAINTS.

The Irish people are admired for several things, especially for their good sense in choosing Patrick for a patron saint. During the last sixteen hundred years saints, as a rule, were a poor lot. They had cataleptic fits and trafficked in them; they begged and otherwise imposed themselves on the thrifty and they wore their clothes so long at a time that "the odor of sanctity" became a by-word among the clean. The best of them were public leaders on the world grew nobler and better, and as intelligence spread, the inferior saints began to draw off, and by the time the free schoolmaster and the cynical reporter have in sight they cleared out as the snakes are said to have done before the wand of Patrick. There are no contemporary saints and few of those of the past sixteen centuries count for much now among practical folk. However, the Irish saved some who were worth saving for the example they set—Patrick, chief of them all. Here was a saint who did things. He seems to have been a sturdy, forthright fellow, who meant to be of some use in the world. Whether he expelled snakes from Ireland or whether the tale is an allegory which covers some other good deed like draining swamps to drive out malaria we do not know; but the legends all point to a saint who was a busy contractor, of money value to any country. No cavern hermitage and begging bowl for Patrick. He was self-supporting, normal, sane and human, and a mighty reputable saint to pattern by. Likely enough he carried a shovel, a shillelah and a pipe when he wasn't busy in the chapels he helped to build.

You can judge a people by their saints—the shadowy beings they venerate. Generally, one will find that a working people have working saints, a warrior people fighting saints, a slothful, no account people, mollycoddle saints and beggar saints. Every race to its ideal. Obviously, the saints of Italy and Spain couldn't have ranked very high in the scale of being; they were a much inferior breed to the saints of the vikings. The ancient, classical saints, whom their worshippers called gods, represented the ideals of power and glory in the Roman mind and ideals of art and grace and luxury, not unmixed with militant virtues, in the Greek mind. If you investigate the Irish saints you will find them true to the old sod. There isn't a fearful victim of nervous prostration among them, nor a man who starves by choice. They have red blood, a wholesome wit and are not afraid to work.

And at the head stalks Patrick, the Grand Old Man of Ireland; and behind come a people who embody his salient traits. They are all bound for the green pastures of the Greater Ireland in which there will also be no snakes and where many an Irishman holds office. There will be Peter at the gate—Peter, a good old Irish name. Patrick will stop near by to give tickets to his friends. Up the street the crowd will see the great Archangel Michael, who commands the police. The familiar names of Matthew, Mark, Luke and John—names borne by ten million Irish families—will greet them along the way. And the air will be full of the melody of harps—harps like those which shed the soul of music in Tara's hall, played by singing colleens with fluffly green-edged wings and that one delicious touch of the brogue which will make Heaven seem like home.

EMMANUELISM.

There is a movement on in some of the Eastern churches, called the Emmanuel movement, which is a system of curing nervous derangements by complementing science and religion. It is a method of medical eclecticism. One of its proponents says: "The new Emmanuelism dates use help from all sources—from psychology, from medicine, mental suggestion, Christian Science and faith cure alike—taking the strength of all, discarding the weakness of all until we have a system in which no rational or moral or scientific inconsistencies can be found. Our work is distinctly scientific and assuredly Christian. It could be called scientific Christianity."

"God with us" is a platform on which all men can unite and which suggests a power that all men crave. "The cause of all our ills," said Tolstoi, "is that men have lost their sense of God."

What Tolstoi says on this question, as on many other questions, is rank word-mongering. God's basic cause of all our ills is the necessity of keeping the population well within the means of subsistence, death, the issue of these ills, being a wise and necessary part of the economy of nature. What we have done to prolong life, to prevent wars and famines and pestilences and to combat race suicide has already so multiplied the units of humanity that the present area of arable land is going to feed the population, at its present rate of increase, only about two hundred years more. Mathematics prove it. Intensified farming and extended fisheries may help out for another century; but we are visibly coming to a time of need. But for sickness and death, reaching us in the natural course of things, we should long ago have down at each other's throats.

However, retarding death and soothing ills by medicine is a habit the race will not give up. Men are in no mood to sit in fatalistic stoicism and let destiny work itself out; and this being the case it is natural to try and bring the art of curing as near perfection as may be. And what could be more acceptable than a school which accepts a curative virtue wherever it can be found, whether in herbs, simples, patent medicines, "regular prescriptions," mental suggestion or Christian science?

This is Emmanuelism, and unless it gets into the hands of charlatans it may become a great aid in the prolongation of human life.

ENTERTAINING SAILORS.

Experience in the East and South in the matter of feeding men crowds, long ago settled on the feast called the barbaque. Whole oxen and sheep are roasted, an immense lot of bread provided and the cooked animals are cut up in public by nimble butchers, and slabs of the barbaque meat distributed, between slices of bread, to the multitude. There is generally something mildly drinkable as well as stoutly eatable about; and there are music, cigars and a baseball game besides. If the affair lasts more than one day all the little shows that can be patched up are allowed to gather around and vendors of fruits, cigars, peanuts, candy, soda water and the like, reap a harvest. It is much like an old-fashioned county fair.

We know of no better way to entertain the sailors of the fleet at a three or four-day gathering. Rope off a big area of the former racetrack grounds, which the police will guard, to prevent the mob from getting in among the sailors. Arrange for an old-fashioned barbaque with trimmings. Have a bandstand where the three bands of the fleet can take turns with the Hawaiian band. Put up a big tent for Hawaiian music and dancing. Give all the nickelodeons in town tent or pavilion privileges. Let delicacy vendors into the corral. And finally, if that be possible, have races on the track. Include the seaside park in the scheme of entertainment by turning it over to the sailors exclusively for free baths.

There is a program which would combine the maximum of fun for the sailors with the minimum of cost to the town.

LOCAL OPTION.

The local option idea has been discussed in Honolulu for two years and in that time we have never heard a good reason why it should not be enacted into a law.

Local option is the rule of the majority over a business which affects property values and public order in the locality where the voters live.

It is the simplest principle of Americanism.

It means that, if a majority of the voting people in a certain district want the saloon they can have it; and that, if a majority do not want the saloon no one can force it upon them.

That policy is as American as the Declaration of Independence, the Constitution of the United States or the Fourth of July.

What is the objection to it? If any one knows, he may have free space in which to tell the readers of the Advertiser.

It is said that a fuel will be provided by the beer and liquor interests of Hawaii and the Coast to combat the temperance movement here by organizing political clubs, subsidizing the press and hiring strong workers at the primaries. In other words the liquor interest will do more in politics than usual. People who keep their eyes open are sure to see some instructive things in the next few months; and it will pay them to watch closely and see how the papers line up on the preliminary issue of local option.

PROMINENT JAPANESE LADY FEARED VIOLENCE

The reports of the anti-Japanese sentiment of San Francisco, which had reached Washington in such number and been reported and discussed about the Japanese Legation and the homes of the attaches, were all remembered by Mrs. Miyakawa, wife of the counsel on the staff of Minister Aoki, when the order came from Tokio recalling her husband and it was necessary for them to stop over in San Francisco until the sailing of the Siberia. Great was her relief, therefore, when she found that she was not only not harmed in that city during her short stay there but was treated on all sides with the greatest courtesy.

Yesterday, on board the S. S. Siberia, she laughed over the fears she had entertained concerning the San Francisco hoodlums, but during her praise of the United States and particularly that part of it she had just seen, Honolulu and vicinity, she appeared highly pleased nevertheless at the prospect of soon being again in Japan.

Mrs. Miyakawa is a charming woman, speaking English well and is a favorite with her fellow passengers on the liner. Although she has been twice to the United States this was her first visit to Honolulu, in praise of the beauty of which she was most generous.

CUNHA ALLEY POLITICIANS

(Continued from Page One.)

good many of the candidates will certainly oppose the measure, forced to do so by the Hawaiian voters. They also state that there is no prospect of any one of the three parties putting any Local Option plank in their platform.

It is feared for one thing, and this is the greatest objection to Local Option among them, that the Hawaiian will not understand what the measure is intended to be and will look on it with great suspicion. It was recalled how many of the members of the last Legislature voted against the measure when it first came up, almost laughing it off the order of the day, all because they did not understand it and could not understand it until nearly every Hawaiian member of the House had been labored over by the temperance workers in their lobby. One member, by no means the slowest witted member of the House, spoke at length against the measure because he thought it would force saloons on neighborhoods that did not want them and increase the number of saloons throughout the Territory.

Thus, when the members of the Legislature so misunderstand the situation, it is not difficult to imagine the misunderstandings that will arise among the rank and file of the Hawaiian voters should the question be injected into the coming campaign, on top of all the other questions that the voters will have to bother over. Those who expect to be on the stump do not want to have to explain this new question and take any stand on it themselves.

They reason that the Hawaiian does not want prohibition and will oppose in overwhelming majority any man or party that advocates it. The politicians, therefore, believing that Atkinson is politically ambitious, can not understand why he has taken up an unpopular cause.

JUDGE WILFLEY

(Continued from Page One.)

The testimony of Andrews, however, took a hopeful tone, he having evinced no fear that the American population of Shanghai, male or female, would suffer by comparison with people in the States. He usually answered the questions of his interrogators in this vein, but at several points managed to dig Judge Wilfley by saying that the morals of certain people were good, at least before Wilfley took up his duties in the Chinese city.

It was attempted on the part of the defense to show that a former partner of Andrews, a Judge Lambie, had, when the partnership was in existence in Honolulu, been one white man in a large number of Japanese and other foreigners arrested for traffic in vice. A letter offered by the defense to prove this point was rejected by the committee.

The news that the President and Secretary Root have come to the decision of Judge Wilfley will not, it is understood, affect the continuation of the hearings by the House committee. Judge Wilfley has been not only exonerated by the President, but his administration of the court is highly commended.

In passing on the case, the President says that the charges were due to the fearlessness and integrity with which he had stamped out vice and crime in Shanghai.

The conclusion is based upon an investigation by Secretary of State Root. Secretary Root, in his report, says Judge Wilfley's action was never improper, nor did he exceed his judicial powers.

WILFLEY'S CASE.

WASHINGTON, March 9.—The special committee appointed by Speaker Cannon to determine whether there is sufficient ground for the impeachment of L. R. Wilfley, Judge of the United States court for China, at Shanghai, who stands accused of misconduct in office by Lorin S. Andrews and other American lawyers, resident in Shanghai, today heard arguments and took the case under advisement.

Judge Wilfley made an argument in his own behalf. He entered general and specific denials of wrongdoing of whatever sort and denounced his accuser as one who had strung together a long list of half truths and on their strength was trying to satisfy a personal spite.

A fire that spread from the embers of the forge in McDonald's blacksmith shop, on Fort street, near Hotel, to the wooden frame of the coal box, resulted in the turning in of an alarm from Box 21 at two o'clock this morning. The fire was put out with only a trifling damage.

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